



Mr. MAYO's SERMON

Preached in the
Cathedral Church of St. Paul,
ON
Sunday, November 17, 1723.



1723



Delme Mayor.

1723. Martis 19th die Novembris,

1723. Annoq; Regni Geor-

gi, Magnae Britanniae

sc. Decimo.



IT is ordered, That the Thanks of
this Court be given to the Reve-
rend Mr. May, for his Sermon
preached at the Cathedral Church of
St. Paul, on Sunday last, before the
Lord Mayor and Aldermen of this
City; and that he be desired to Print
the same.

STRACEL

N^o 10

A Grateful Remembrance of the Reformation of the Church of England from Popery, recommended.

IN A
SERMON
Preach'd before the Right Honourable the
LORD MAYOR,
AND
ALDERMEN,
OF THE
CITY of LONDON,
IN THE
Cathedral Church of St. PAUL;
O N
Sunday, November 17, 1723.
BEING THE
Anniversary of Queen ELIZABETH'S
Accession to the Throne.

By **RICHARD MAYO, M. A.**
Rector of St. Michael, near Crooked-lane, and
Chaplain to the Right Honourable the Lady
Dowager Torrington.

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of Pope's-Head-Alley, in Cornhill. 1723.

1755
The Royal Commission of the Estates
of the Church of England
and Ecclesiastical Property

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MICAH vi. 4.

For I brought thee up out of the Land of Egypt, and redeemed thee out of the House of Servants ; and I sent before thee Moses, Aaron, and Miriam.



Gratitude, a Crime of the most odious Nature, often meets with, what it always deserves, the most grievous Punishment. This complicated Evil becomes yet more heinous when the Kindnesses were not deserved, or even expected, by those who thus unthankfully receive them. And 'tis then, certainly, the highest Aggravation of it, when the Goodness of God is despised, when his Loving-Kindness is disregarded, and the Mercies the Supreme Being bestows on poor depending Creatures, are neglected, if not altogether forgotten, by those,

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to whom they were graciously afforded. Our holy God, of purer Eyes than to behold Iniquity, is more highly provoked by the repeated Transgressions of the ungrateful Sinners, who remember not the Favours he vouchsafes, but forget the Lord their Redeemer, and turn his Grace into Wantonness. Yet, even in this Case, we have in the holy Scriptures frequent Instances, That God, who is full of Compassion, and merciful, slow to Anger, and of great Goodness, has by various Methods called even such Sinners to Repentance, before he pours upon them the Fierceness of his Wrath. This is his usual Dealing with Nations and Communities ; and was the constant Method of shewing his Loving-Kindness to that stiff-necked Generation, the Children of Israel, who had so often rebelled against him, by whom they were so highly favoured : He frequently sent his Prophets, on this merciful Errand, to warn them of their Danger, to call them to Repentance, to convince them of their Ingratitude, before they were destroyed for their Crime. Thus in the Context does he graciously condescend to plead with Israel, and appeals to their own Consciences, to determine whether his Ways were not equal, and his Dealings towards them merciful and kind ; * O my People, What have I done unto thee, wherein have I wearied thee, testify against me ? Consider the Days

* Ver. 3.

of old, and the Works of antient Time ; remem-
ber the Deliverances you have formerly had, more
especially those which are the Foundations of all
the Comforts you have since enjoy'd : *For I brought
you up out of the Land of Egypt, and redeemed you out
of the House of Servants ; and sent before you Moses,
Aaron, and Miriam,* notwithstanding

From whence we may observe, That a grateful
Remembrance of any remarkable Mercy, or signal
Deliverance, is a Duty the most reasonable in it
self, and well-pleasing to God. Are any *minished*
or brought low, through Oppression, through any Plague or
Trouble ; if God, by his mighty Hand and stretched
out Arm, delivers them out of their Distress, they
ought, with all due Reverence, to shew their
Gratitude to him who delivered them for his Mer-
cy's Sake ? Thus should those who in their private
Concerns (as the Psalmist phraseth it) *have and see*
that the Lord is gracious *, declare what he hath
done for their Souls. When *David* cried to the
Lord, and he heard him, and delivered him out
of all his Fears, *he blessed the Lord at all Times,*
his Praise continually was in his Mouth : Not on-
ly did he himself thank the Lord, but he called
upon others also to praise him ; *O magnify the*
Lord with me, and let us exalt his Name together †.
This important Duty is not confin'd to private

* Psal. 34. 8.

† Psal. 34. 1.

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Persons ; but if God bestows on a Nation any Publick Mercies, all the Members of the Community, as they all partake of the common Blessing, are obliged to join together to express their Gratitude and Thankfulness. Thus, for the Remembrance of the Mercy in the Text mentioned, the Deliverance of the Children of *Israel* out of the *House of Bondage*, was there a Feast, by God's express Command, to be continually observed, by *all the Children of Israel in their Generations** : It was not only to be kept by those whose Business it was to minister daily before the Lord, but every Soul that refus'd to eat thereof was to be cut off from *amongst his People* ; neither was it to be observed only by those who were themselves delivered, but it was to remain always a *Feast by an Ordinance* for ever †. Thus afterwards, when the Jews were delivered, by the wise Conduct of Queen *Esther*, from the Hands of those that sought their Hurt, || they ordained, and took upon themselves, and their Seed, and upon all such as should join themselves to them, so that it should not fail, that they would keep these Days according to their appointed Time every Year. And that these Days should be remembred and kept throughout every Generation, every Family, every Province, and every City, that these Days should not fail from amongst the Jews, nor the Memorial of them perish from their

* Exod. 12. 42. † Exod. 12. 14. || Esther 9. 27, 28.

Seed. By these Examples it appears to be our Duty to praise the Lord for the *Wonders* we have heard with our *Ears*, which our *Fathers* have told us of, as well as for those which our *Eyes* have seen; not only for the mighty Works which have been done *in our own Days*, but *in the old Time before us*. The Performance of this, now too much neglected, Duty, ought to be frequently and earnestly urged. In a *Month*, therefore, that has been so often to these Nations *turned from Sorrow to Joy*, on the Anniversary of the *Day*, that by the happy Accession of *Queen ELIZABETH*, a glorious *Protestant Queen*, to the Throne, was so remarkably changed from *Mourning to a good Day*; an Endeavour to revive a Spirit of Love, and Thankfulness to God, the Author of all our Mercies, and a fervent Zeal for the Liberties and Religion so wonderfully preserved to us, cannot, I think, be called an *unseasonable Attempt*; nor will it, I hope, be found to be altogether useless.

In Order hereunto, I shall, in the following Discourse, endeavour to consider the great Reason the Children of *Israel* had thankfully to remember the Mercy in the Text mentioned, and to shew how applicable this is to our present Purpose. And this will appear by considering,

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First, The miserable Condition they were delivered from, with Regard to their Bodies and Souls. They were grieved with Burdens, their Lives were made bitter with hard Bondage; in all Manner of Service, they were made to serve with Rigour *. They were afflicted in the most tender Part, by the express Command of the arbitrary Tyrant: the poor, helpless, new-born Infants were immediately to be destroy'd. *Pharaoh charged all his People, saying, Every Son that is born, ye shall cast into the River* †. No sooner came they into the World; but they were snatch'd away by a barbarous Death: And if, by any Means, they escaped immediate Destruction, they were saved to be still more miserable, to be bred up *Slaves*, to be under the cruel Government of haughty and imperious Task-Masters. And as their Bodies were thus afflicted, as they lost all their Civil Liberties, so likewise (the common Consequence of Slavery) were they deprived of all their religious Rights, and in continual Danger of being seduced to the ridiculous Worship of *Egypt*, which exceeded all the Nations under Heaven, in the Variety and Oddness of their Deities. While some of them worshipp'd Beasts and Fishes, others chose to adore

* Exod. 1. 14.

† Ver. 22.

Roots and Herbs, or to pay their Devotions to Cups and such like Vessels. And it was therefore, without Doubt, a great, if not the greatest, Part of the Affliction, of all the Remnant of the true *Israelites*, to see any of the Seed of *Abraham* drawn aside to worship a Root, which others could eat with Pleasure : To see some adoring a Beast which others slew to satisfy their Hunger. This their common Reason told them was so very absurd, that they could not but reckon it a great Part of their Bondage, and that very grievous to be born, to be forc'd, or so much as tempted, to adore such ridiculous Objects. For which Reason, when they came into the Land of *Canaan*, one of the chief Things which *Joshua* charged them to observe, was, that they should fear the Lord, and serve him with Sincerity and Truth, and put away the Gods which their Fathers served on the other Side of the Flood, and in Egypt *. In which Place, indeed, they were not suffered to worship the Lord God of their Fathers, in the Method he had appointed, they had learn'd that they were to offer Sacrifices and Burnt-Offerings unto God. This was the Custom from the very first, and had been the constant Practice in all Ages : And in all their Addresses to *Pharaoh*, this was therefore their Desire, that they might go and

* Josh. 24. 14.

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sacrifice to the Lord ; which Privilege in this Land they could not enjoy, for every Time they offered up a Bullock or a Ram on the Altar, they slew one of the Gods of *Egypt* ; *every Shepherd therefore was an Abomination to the Egyptians*. Accordingly we find, that when *Pharaoh's Heart* was somewhat softned by the Plagues he suffered, he called for *Moses* and *Aaron*, and bid them sacrifice *to the Lord in the Land*. He chose rather to part with the Religion of his Country, than let the People go, and thereby lose an advantagious Branch of its Trade : But *Moses* answered, *It is not meet so to do, for we shall sacrifice the Abomination of the Egyptians* (or that which the *Egyptians* hate to see destroy'd) *to the Lord our God* : *Lo, shall we sacrifice the Abomination of the Egyptians before their Eyes, and will they not stone us* *? This was, therefore, their miserable Condition ; all the Male Children were, by express Order, to be destroy'd ; and if any escap'd, they were Slaves, depriv'd of their natural and religious Rights, hindered from performing the Ordinances of God, and in Danger of being seduc'd to the wretched ridiculous Worship of the People of the Land. I proceed, therefore, to consider,

* Exod. 8. 26.

Secondly, Their wonderful Deliverance from this unhappy State. The Text, and many other Places of Scripture, tell us, that it was the Work of the Almighty, who shewed his *Signs in Egypt, and his Wonders in the Land of Ham, and brought out his People with Joy, and his chosen with Gladness.* But as their Deliverance was miraculous, it was also *unexpected*; they seem'd besotted with their Captivity, and accustomed to be Slaves, never thought of any Means for the Recovery of their Liberty; nay, were unwilling to accept the Deliverance, or acknowledge the Deliverer God had sent them. Thus * St. Stephen tells us, That *Moses, when he avenged one of the Children of Israel, and smote the Egyptian, supposed that his Brethren would have understood, how that God by his Hand would deliver them, but they understood not.* Nay, after he was come, and had worked the wondrous Signs in the Sight of all the People, when *Pharaoh added fresh Hardships, and refused to give them Straw, their abject Spirits (so wonderfully does Slavery debase a People) funk within them, and they said, The Lord look upon you and judge, because you have made our Savour to be abhorred in the Eyes of Pharaoh, and in the Eyes of his Servants, to put a Sword in their Hand to slay us †.* Yet though they thought not so,

* Acts 7. 25.

† Exod. 5. 21.

the Lord in one Night broke the Yoke, brought them up out of the House of Servants, and redeemed them from the Land of Bondage ; and to this Purpose he over-ruled the Hearts of fit Persons, he endued them with Power and Ability to perform his Work, *I sent before you Moses, Aaron, and Miriam.* What particular Service *Miriam* was of, is not in Scripture expressly told us. We know only that she was a Prophetess, the Sister of *Aaron*, who joyned in praising God, for the Mercy we are now speaking of. * *And Miriam took a Timbrel in her Hand, — and said, Sing you to the Lord, for he hath triumphed gloriously.* The next account we have of her, is not indeed much to her Advantage, when † we find her murmuring against *Moses* the chief Instrument in the Deliverance she before praised God for. For this the Anger of the Lord was kindled against her, and she became leprous, white as Snow: But even in this, we may observe the great Esteem the Children of *Israel* had for her, for when *Miriam* was put out of the Camp, there was a total Stop put to all Proceedings, and the People journey'd not till *Miriam* was brought in again || : In this therefore appears the Wonderfulness of the Mercy ; it was miraculous and unexpected, and proper Instruments were by God himself raised up for the Deliver-

* Exod. 15. 20, 21. † Numb. 12. 1. || Ver. 10.

rance and Government of his People. But yet fur-
ther.

Thirdly, We may consider the State they were brought into ; and here I shall not pretend to describe the exceeding Blessedness of that Nation, who were to inhabit a Land flowing with Milk and Honey ; a Place by God himself chosen to be an Inheritance for his peculiar People ; where they had the Lord of Hosts for their King, who gave them Laws by the Word of his Mouth, and their Armies were the Armies of the living God, by whom they were never forsaken, unless they first forgat him ; when they turned from the Lord indeed, and worshipped the Gods of the Heathen, he gave them into the Enemies Hand : But still upon their Repentance he forgave their Misdeeds, and destroyed them not. And as to their Religion, the Exercise of which, (as I before observed) they were wholly depriv'd of in Egypt, that they had not only Liberty to attend on the Ordinances of God, as they had learned from their Fore-fathers, but they had the Will of God revealed to them, and were by him taught the Method in which he was most pleased to be worshipped, and had therefore Reason to be thankful for this inestimable Mercy, by which all the Privileges, both Sacred and Civil, they could desire, were given and secur'd to them.

This

This was the Blessing in the Text referred to: And I doubt not but your Thoughts have gone before me; and as I was speaking of the miserable Condition of the Children of *Israel* in *Egypt*, both as to their spiritual and temporal Concerns, your Minds were upon the Bondage we, by the infinite Mercy of God, are freed from, and those still endure, who are under the Popish Tyranny. The mentioning their miraculous unexpected Escape, may easily put us in Mind of the wondrous Deliverance of our Fore-fathers, as on this Day, from *Popery*, that cruel, barbarous Religion; when we observe that God raised up Deliverers for his People, that *Moses*, and *Aaron*, and *Miriam* also, were the Instruments used by him for their Safety, it might bring to our Remembrance the *Glorious Queen*, raised up by God to compleat the blessed Work of our *Happy Reformation*; to this inestimable Mercy, I desire to apply what has been said; and I shall not, I hope, be thought to wander from my present Subject, if I take Notice of (what no Protestant should ever forget) those other Seasons, in which the divine Providence graciously interposed, to secure the Protestant Religion, and save us from Popery, and arbitrary Power, to excite our Thankfulness, I shall but briefly consider,

The miserable Condition we were, by the blessed Reformation, deliver'd from, and I need say no more, but that we were under the Government of a *Popish Queen*, zealous in her Religion, who gave her self up to follow the Dictates of *Rome* with a nice Scrupulosity of Conscience, who therefore at her first coming to the Throne could break her Promise to those *Hereticks*, who had been most instrumental in the fixing her there ; who strictly followed the known Principle of that bloody Sect, That Religion is to be propagated and maintained by the Sword. In consequence of this Doctrine were Hundreds of the faithful Servants of God destroyed, meerly because they were so. The Sword of Justice now only called upon, to execute *Vengeance on Evil Doers*, on Robbers, Murderers, and Traitors, was then oblig'd to attend the cruel Executions of Saints, Martyrs, and Confessors, *holy Men and Women*, who departed this Life in the Faith and Fear of God, while others, tho' true and loyal Subjects, were confined in loathsome Prisons, or banish'd their Native Country for the sake of God and a good Conscience : An horrid and barbarous Doctrine this ! The avowed Principle of the Church of *Rome* ; nor can the Cruelty of this Religion, be equalled by any Thing but the Absurdity of it: In which Particular, there is a remarkable Resemblance between the Antient Worship of *Egypt*,

and the Idolatry of that Church, which ** is spiritually called so*: As the *Egyptians* of old, adored Cups and Vessels, the *Papists* pay their Devotion to a Cross, or a Relick; as the old Idolaters worship'd Roots and Herbs, these adore a Bit of Bread: Both of them worship the God they eat; the *Egyptians* indeed were willing to take him as he grew, and never thought that they could do, or say, any Thing to the Root, to make it ever the better Deity; but these Men bring Bread (allowed to be so) to their Altar, which there becomes the God the poor deluded Wretches fall down before, worship, and eat. To this cruel, absurd Religion, were our Fore-fathers forced to submit, or else to seal their Testimony against it with their Blood. Of this were we again in Danger, when we were delivered from their horrid Contrivance, in the Reign of King *James* the first, and from more open Designs of the same cruel, and blood-thirsty Enemies, at the late *happy Revolution*. The Protestant Religion was, indeed, then established, we had our Privileges confirmed to us by Law, (but Laws can make but a very short Stand against arbitrary Power) the Snare was broken, before we were wholly depriv'd of the Liberty of worshipping God in the Way he has appointed, but yet all sincere Protestants were in continual Dread, least their

Friends or Relations should be affrightned or allured to forsake the true Worship of God, for the Idolatry of *Rome*.

In this extreme Danger did God timely interpose, and in a marvellous Manner preserved our Religion and Liberties, which have so often been defended by his wise and merciful Providence; to which Purpose he has from Time to Time raised up Persons endued with Wisdom and Conduct, requisite for the glorious Work. And sometimes that the *Excellency of the Power, may appear to be of God and not of Man*; he hath given us this *Treasure in the weaker Vessel*. Thus did God raise up the late blessed Queen *Mary* to be Partner of the Cares, Troubles, and Crown of our late glorious Deliverer: Thus did God bless these Nations in the last Reign, for several Years together, with such a wise Administration, and such a Series of triumphant Victory, as can scarce be paralellled in any Reign, unless in that long and glorious one, which began as *on this Day*; when this Nation was blessed with a *Queen* fitly qualified for the Work, for which Providence had designed her. The unusual Happiness of whose Reign raised either the Esteem or Envy of that Age, and the Wonder of all Posterity, who rescued us from the Bondage of Popery, reformed the Land from Idolatry and Superstition, and established the Protestant Religion, which we still enjoy.

I shall not take up your Time in attempting to describe, largely, the happy Condition we are brought into, as we are now a *Free Protestant Nation*; as our Religion and Liberties are now by the fundamental Laws of the Land, secured to us. We are, I say, (and God grant I may say it *while I have my Being*) Subjects according to Law; we have a *Protestant King* on the Throne, from whose Administration we have the highest Ground to expect the Continuance of the Blessings we now enjoy, and Reason to think, great Reason to pray, that our latest Posterity may have repeated Occasion to bless God for his Mercies, while they have One of his Family to fill the Throne, to *defend the Faith*, and support the *whole Protestant Interest*.

Let us, therefore, who now enjoy the happy Consequence, of the aforementioned Mercies, return in a due Manner Thanks to God the Author of them. And when we declare our selves thankful for the Blessings, which, by the wonderful Providence of God, we have so frequently received, let us have a grateful Remembrance of the *Delivers* he has raised up, the Instruments he has made Use of to save and defend us. Let us avoid the ungrateful Carriage of that stiff-necked Generation, in the Context, and in many other Places of Scripture so often complain'd of; who, when they

receiv'd that great Deliverance from the *House of Servants*, yet provoked God in the *Wilderness*, and grieved him in the *Desert*: So far were they from praising him for the inestimable Benefit, that they were desirous to return again to the *Land of Bondage*, and murmured, therefore, against *Moses*, who was under God, their great Deliverer: Though, at the same Time (what is very remarkable) the *ungrateful Rebels* could find nothing to charge him with, but that he was the blessed Instrument of their glorious Deliverance. *Is it, say they, a small Thing*
that thou hast brought us up out of the Land of Egypt *? I wish this their Ingratitude could not be paralleled; that an Inclination for the *House of Servants* were not too visible, a Fondness for Popery too common, and that a Desire of such a Government, which must of Necessity (whatever the Pretences may be) bring us into all the Bondage and Miseries before mentioned, was no where to be found amongst us. But let not us bear any Part in such a flagitious Crime: Let us, while we call our selves *Christians* and *Protestants*, always shew the most fervent Zeal for the Honour of God, and the Preservation of our Holy Religion. Let us remember, that we must express our Thankfulness to God in the same Manner we shew our Love, by

* Numb. 16. 3.

keeping his Commandments: When we pretend, therefore, to be thankful for a Deliverance from the Errors and Bondage of Papery, we must take Care that our Lives and Conversations are agreeable to the Dictates of our holy Religion. Let our Hearts, therefore, and our Hands concur, let our Prayers and our Endeavours join, for the Preservation of our happy Constitution in Church and State, on which not only our own Welfare, but that of the whole Protestant Interest depends. Let us pray, That God would still continue to own the Cause he hath hitherto been pleased so remarkably to bless. That he would preserve the Person, and prosper the Government of our King; that he would protect and defend our Church; that he would heal our unnatural Divisions, and enable us all, with one Consent, to return him, in a due Manner, Thanks and Praise for the many signal Deliverances he has formerly afforded to our Church and Nation, and for the undeserved Mercies he still continues to us.

Now to God the Father, the Son, and the Holy Ghost, be ascribed all Honour and Glory, now and for evermore. Amen.

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